

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Our field may be a small field, but it is a field; tillage is possible, a crop is possible; who can tell whither the wind may waft its seeds when the crop is ripe."—C. KINGSLEY.

No. 9, Vol. LXXII.

Thursday, March 3, 1910.

Price One Penny.

MAJOR GENERAL THOMAS L. KANE.

(Concluded from page 118.)

I need scarcely recall the occurrences of that eventful year. On the Missouri frontier there was the hurried mobilization of the troops, the collection of interminable wagon trains and of vastly unnecessary quantities of military stores. In our own theretofore peaceful vales bugles sounded the assembly, rifles were burnished, bullets were cast at many a fireside, and bodies of irregular troops were hurried forward as far east as the Sweetwater with orders to delay, if possible, the approach of the Federal troops. Congress discussed the expedition, and the newspapers of the country were filled with articles on the so-called "Mormon War." The President, though defended by many, was generally condemned for his hasty and inconsiderate action, and the expedition was generally denominated "Buchanan's Blunder." Smarting under the recollection of past wrongs and under a profound sense of present injury, the leading men of the Mormon community gave utterance to expressions which were pardonable under conditions then existing, but which have since been used by the opponents of the Mormon people in dishonest attempts to convince the world of Mormon disloyalty—dishonest, because not accompanied by explanations of the circumstances that gave them birth.

The expedition was late in starting from the Missouri River: winter soon set in; progress was then painful and slow. The Utah militia hovered upon the flanks of the United States troops, burning grass, driving off animals, and destroying trains when

possible, but under the strictest orders from headquarters at Salt Lake City not to shed human blood, and I have yet to learn that the life of any United States soldier was lost in any skirmish or affair of the campaign.

Colonel Albert Sidney Johnston, the commander of the United States troops, was very bitter in his denunciation of the Mormons. He had no sympathy with "rebels," and announced that he proposed to treat them as alien enemies wherever found. "His manner toward them," said the *New York Times* of June 17th, 1858, "was that of an implacable conqueror towards ruthless savages";—and yet it seems like the irony of fate, that in three years from that spring, General Johnston, as the very darling and chief hope of the confederacy, should have led a rebel army against the flag of the United States. That the Mormons were rebels was fully disproved in the sequel; they were, for the moment, it is true, in the attitude of rebellion in what they honestly believed to be the defense of their religion, homes and lives. But General Johnston died at Shiloh fighting the country of whose honor erstwhile he had been so jealous, and for what? For the right to secede, and the perpetuation of slavery.

At this critical juncture, when the soldiers of his beloved country were in danger of perishing amidst the snow of the wilderness, and when it appeared that the return of spring must spread the horrors of war among the people of Utah, whom he had learned to love so well, Colonel Kane once more threw himself into the breach. Late in 1857, he called upon President Buchanan and informed him of his intention of setting out for Utah with the hope of effecting peace. The President considered the undertaking very hazardous and believed it impossible for him to reach the valley of Salt Lake at that season of the year. Both the President and Dr. Bernhisel doubted, in view of the length to which the controversy had gone, that it would be possible even for Colonel Kane to accomplish the object of his proposed mission, but, not to be disheartened by dangers or difficulties nor discouraged by the opinions of others, he again sought the President in relation to his journey to the valley. Finally, December 31st, 1857, Mr. Buchanan addressed to Colonel Kane two letters, in which it was stated that inasmuch as the Colonel had been impelled by his own sense of duty to visit Utah and that nothing could divert him from his purpose, he, the President, commended Colonel Kane to the favorable regard of all the officers of the United States whom he should meet. The President asserted his confidence in the Colonel and wished him success in accomplishing the pacific and philanthropic objects of the journey. "You furnish," wrote Mr. Buchanan, "the strongest evidence of your desire to serve the Mormons by abandoning the comforts of friends and home, at the violent risk of encountering the perils and dangers of a journey to Utah at the present inclement season of the year, at your own

expense and without official position. Your only reward must be a consciousness that you are doing your duty. Nothing but pure sympathy and a strong desire to serve the Mormon people could have dictated a course so much at war with your private interests." Continuing, the President added, that while he had entire confidence in Colonel Kane's motives and entertained a warm personal regard for him, he would not at the present moment send any agent to visit them on behalf of the government; that, if the case were otherwise, there would be no person to whom he would more cheerfully confide such a mission.

Colonel Kane undertook this mission against the strenuous opposition of his father and of all his friends—none would predict other than failure. His family, at that time, was in great distress. His health was infirm. In order that there might be no shadow to cloud his dealings as a disinterested friend to the Mormons, and as a loyal citizen of the United States, he felt it imperative to resign his well-paid position as clerk of the United States district court. He was not a man of property, and this resignation cost him the only means of support of his family. His brother, Dr. Elisha Kent Kane, died in the preceding February, and his beloved father died after a very short illness in less than six weeks subsequent to his departure.

The route taken by Colonel Kane was via the Isthmus of Panama, southern California, and southern Nevada. A committee of anti-Mormons was appointed at San Bernardino to interview the Colonel and to prevent his passing through to Salt Lake City, if, upon investigation, they found his motives to be opposed to the views of the general government. After a long interview, however, he succeeded in convincing the committee of his patriotic mission, integrity and uprightness.

February 25th, 1858, Colonel Kane reached Great Salt Lake City, where he was received by President Young with every expression of joy and astonishment. Certainly no other man in the nation, at that moment, would have been received by the Mormon leaders with equal confidence. March 5th, Colonel Kane addressed President Buchanan a communication in which he announced his intention, as soon as his health and the unusually deep snows would permit to cross the Wasatch Mountains in an effort to have an interview with Governor Cumming, then at Fort Bridger with General Johnston's command. In this letter he says: "From the commencement nearly of the unhappy difficulties between Utah and the United States, Governor Young's commanding influence has been exercised to assuage passion, to control imprudent zeal, and at all risks, either of his own person or that of others, to ensure a just condemnation of bloodshed. Not only last autumn, when the Mormons were repeatedly (and I may conclude upon examination, quite unnecessarily and unwisely) fired upon, but without intermission since, it has been his care to pro-

tect our soldiery from perils which he had better reason than others to know were menacing them."

True to his declared intention, Colonel Kane visited Camp Scott, making his way through the snow-covered mountains, a distance of one hundred and thirteen miles. On arriving, March 10th, near the post, he dismissed his escort and entered the lines unaccompanied. The object of Colonel Kane in seeking Governor Cumming was to persuade him to enter Salt Lake City before the troops; this compromise of the situation being suggested by or at least entirely agreeable to Governor Young. Upon entering the camp, the Colonel sought out Governor Cumming instead of Colonel Johnston, his errand being civil rather than military. His presence in the camp appears to have been resented by the latter. The minds of the military had been inflamed. Tullidge, the historian, says: "The General was chagrined. Here was Buchanan withdrawing from a serious blunder as gracefully as possible; but where was Albert Sidney Johnston to achieve either glory or honor out of the Utah War?"

It is related that General Johnston, pretending to believe that Colonel Kane was a spy, sent an orderly to place him under arrest, but upon subsequent consideration blunderingly converted the order into an invitation to dine at headquarters. Colonel Kane's response was a formal challenge to the commanding officer. Governor Cumming espoused the cause of his guest and resented with great spirit the insult which had been offered him. The impending duel was prevented by the prompt action of Chief Justice Eckels, who threatened to arrest and punish all concerned if it proceeded farther. Mrs. Kane, writing with reference to this incident says: "It may seem as if it were an anti-climax that Colonel Kane, on what he felt to be a God-given mission, should challenge Albert Sidney Johnston to fight a duel. But old-fashioned chivalry in that day still believed in duelling, and Colonel Kane welcomed the chance given him by Johnston's blunder in arresting him on his arrival in camp, to claim Governor Cumming's services as his second. The old Georgian's hospitable blood was fired by the insult offered to his guest, and he at once became willing to act as his second, and, further, to become his champion and partisan to the extent of placing himself in his hands to go with a Mormon escort to Salt Lake City against the strongest remonstrances of Johnston."

This quarrel between Johnston and Governor Cumming was viewed by President Brigham Young and the Mormon leaders as an interposition of Divine Providence in behalf of the Mormon people—this because the military force, after all, had been dispatched by President Buchanan to assure the position of Cumming as Governor of the Territory; and now that it became certain that the people of Utah had evinced their willingness to accept him as such (which, indeed, they would have done at any time with-

out the show of military force,) there was nothing left for General Johnston and his troops to do.

Governor Cumming, accompanied by Colonel Kane and two servants, left Camp Scott on the 5th of April. As soon as the Governor had passed through the United States troops, he was met by an escort of the Utah militia and accorded military honors appropriate to his position. Upon arrival in the Salt Lake Valley, April 12th, he was escorted into the city by the mayor and many distinguished citizens. Governor Young paid his respects to his successor at the earliest convenient hour. Three days afterwards, Governor Cumming officially notified General Johnston of his reception and recognition by the people, stating that he was in the peaceful discharge of his duties and that the presence of the troops was not required.

The termination of this interesting episode will be recalled by the student of history. President Buchanan, in response to the urgent solicitations of Colonel Kane and probably to his own conviction that he had made a mistake, appointed Ex-governor Powell, of Kentucky, and Major Ben McCullough, of Texas, as Peace Commissioners. These gentlemen arrived in Salt Lake City on the 7th of June. It was stipulated that the troops should enter the valley, but, on account of public feeling, that they should not encamp near any city or town; and that the people should be freely pardoned for their attitude towards the government—a beneficence which they somewhat resented, being unwilling to concede that they had been guilty of any offense that needed absolution.

Thus terminated the mission of Colonel Kane, undertaken, as we have seen, under disheartening and distressful circumstances. He returned immediately to Washington to report in person to President Buchanan—an escort of Mormon scouts accompanying him as far as the Missouri River.

It is difficult to estimate the debt of gratitude that the Mormon people owe to Colonel Kane for his interposition at this crisis in our affairs. Had he not intervened to bring together Governor Cumming and the leaders of the Mormon people, it seems quite certain that with the advent of spring there would have been a clash between the United States troops and the Utah militia; either this, or the people might have carried out their desperate purpose of abandoning their homes to seek, in far off Mexico or elsewhere, another haven of rest. Either alternative would have been painful and disastrous in the extreme. It is, of course, mere speculation as to what would have followed under other conditions; but it is not a matter of speculation that the unhappy sequel, whatever it might have been, was prevented by the disinterested and heroic friendship of Colonel Thomas L. Kane.

At the outbreak of the Rebellion, Colonel Kane was the first man to offer his services to the governor of Pennsylvania. He raised in McKean, Elk and neighboring counties, the celebrated Penn-

sylvania "Bucktails," a regiment which performed as conspicuous and valorous services as any other organization of the Federal Army. He was in numerous battles and received several wounds, from which he was partially crippled for the remainder of his life. At the close of the war he was brevetted as Major General, an honor he richly deserved.

In 1864 he established the village of Kane, which is a prohibition borough; but the means employed by him to secure this end were circumvented by the liquor dealers until 1878, when a more effectual restriction was found; the subsequent growth of the town has been on land which he protected from the liquor traffic. The county of his residence and the surrounding country, by consensus of opinion, owe much to the local patriotism, legislative influence and engineering skill of the General. At the time of his death, he was president of the New York, Lake Erie and Western Coal Railroad. General Kane was an ardent supporter of woman suffrage. Politically, he was first a democrat, but subsequently a stalwart or Grant republican; in 1872, however, he joined the Greeley movement against the corruption then existing, after warning General Grant of his purpose in an interview which is described as having "cemented the strong personal friendship which existed between them until his death." At the Chicago convention of 1880, he was prominent among the three hundred and six delegates who voted throughout the sessions of that convention for General Grant for the third term.

General Kane died in Philadelphia on the 26th of December, 1883, honored and regretted by all who knew him, his wife, nee Kate Dennistoun Wood, and children all surviving him. His daughter and two of his sons are by profession physicians and the third son a civil engineer. The family all reside at Kane, Pennsylvania, where the General's remains lie buried, and are a unit in endeavoring to effectuate their father's philanthropic projects and honor his chivalric principles.

We have now hurriedly run over the life of this modern knight—a man to whom the Latter-day Saints owe a debt of deep gratitude—a debt incurred many years ago, but which, unlike mere money debts, can never and will never be barred by the lapse of time. As long as this people entertain and honor exalted ideals, so long will there be enshrined within the chambers of their hearts, a tablet sacred to the memory of one who spurned ease, money, reputation, danger, even life itself, to answer the call of duty and the cry of distress.

By desiring what is perfectly good, even when we do not quite know what it is, and cannot do what we would, we are part of the power against evil, widening the skirts of light, and making the struggle with darkness narrower.—GEORGE ELIOT.

WHENCE COMES THEIR AUTHORITY?

THE lack of soundness in Protestant claims to authority from God to preach the Word and officiate in holy ordinances, becomes more apparent the closer it is investigated. Protestants generally put forth the argument that the Church of Rome at the time of the Reformation had become utterly corrupt and wholly reprobate; that the men into whose hands the oracles of God pure and undefiled had once been entrusted, failed more and more through succeeding generations to exercise their guardianship righteously, just as the prophets from time immemorial had foreseen. They state that pagan rites and ceremonies were introduced into the Church very shortly after the Apostles had been taken from among the living, and that important laws and ordinances had been relegated to oblivion. They have no doubt at all that the "man of sin" has been revealed * * * who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God," and that under these conditions the power of the evil one was such that the gates of hell prevailed. But, where do the Protestants come in? If the tree had become corrupt, which is true, could a clean and vigorous branch shoot forth from it? and would the tree bear good fruit? "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." These facts effectually estop Protestants from all claims of authority through the Catholic Church. How, then, do they hold any authority? They deny that God has given any revelation, or commandments to men through that medium, so they cannot have received it from God. Can man restore that which is divine? The answer is obvious. If the Romish Church became so corrupt—as Protestants are not slow to acclaim—that she lost her right to the powers of heaven and the name of Christ, none but God could give again that which was lost. Christ established His Church by personal ministration, under authority of the Father who said: "Thou art a priest for ever after the order of Melchisedek." The Protestants were excommunicated from the Mother Church and every vestige of right or authority they may have had from that source was taken from them. They deny since that time any direct communication with the heavens, and none of them claims to have received from a Divine source anything of Christianity that was lost. The Protestants by their own declarations, cut themselves off from all rightful claims to act in the name of the Christ, "for no man taketh this honor unto himself but he that is called of God as was Aaron."—S. N. L.

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THURSDAY, MARCH 3, 1910.

A GRAVE BUT COMMON WRONG.

THERE is a simple lesson which everybody, saint and sinner, young and old of all stations in life should learn and act upon rigidly; that is, that no one has the right to use money or property belonging to another without the owner's consent. (Public use of private money is different, being regulated by law.) This applies just the same whether that owner be an individual, a firm, a society, a corporation or association of any kind. Borrowing it surreptitiously is nearly tantamount to stealing it. Violation of this rule has landed many a young man in the penitentiary. Placed in circumstances which required, or he thought they required the use of funds perhaps but for a short time, and having the charge of or access to money or property that he could utilize for the time being without discovery, and fully intending to restore it in due time, he has appropriated it and afterwards failed to be able to refund it, and his offense becomes known under the name of embezzlement.

Gambling, betting on races or other sports, extravagance in spending money and similar vices, have led many an otherwise honorable individual into this great evil, and blasted his reputation and classed him among criminals. The idea of stealing may have been far from his mind. The very thought of being a thief would be a horror to him; but in committing the great fault of taking for his own use, unpermitted, that which belonged to another, he placed himself in the category of the law-breakers.

Parents ought to train their little children in habits which would hinder them from falling into this great error in maturer years. They should be taught the wrong of taking anything belonging to their brother or sister, or other person, to which they had no right. This may be thought rather strict in family association, but it is right in principle and therefore in practice. If a boy or girl desires to use something belonging to a brother or sister, it should be obtained by the consent of the owner. The rule should be established in the household. This would implant

in the tender mind of childhood the disposition to follow it out in after life. Using a brother's or sister's playthings, or wearing apparel, or anything in a stealthy manner, or without asking permission, should be frowned down, and strict honor in these and other respects should be inculcated in families. Honesty ought not to be viewed simply as good "policy." It ought to be instilled into the very soul and character of both boys and girls, so that they may become reliable in every position in which they may be placed. Thus noble manhood and womanhood would become more common in the world, and the kind of crime herein described would be a rarity.

There are persons who would shudder at the thought of committing theft from private individuals, but who will yet appropriate sums of money out of public funds entrusted to their care, taking them first by way of loans which they may be able to repay, but becoming accustomed to this kind of dealing, they step beyond their depth, are not able to recover themselves, and so go down to the depths of infamy. A defaulter in public office defrauds the whole body politic and thus becomes worse than the common thief who steals from an individual. It is the same, measurably, in the case of a cashier in a bank or similar institution, who absconds with funds of the firm or society, by which a number of persons, some of whom may be widows and orphans, are financially ruined.

It is seldom that a crime of this character is committed at one rash plunge into evil. It usually starts with that unlawful borrowing on which these comments are predicated. The embezzler in such instances is usually a matured man who has grown in wrongdoing as he has advanced in years. His downfall generally carries with him wife, children, parents and other relatives, whose lives are darkened with the shadow of his sin. Instances of this kind should prove a warning to everyone entrusted with the care of funds or properties that are not his own.

The right of property is recognized by all civilized nations, and among some so-called barbarous peoples. It will always be a principle to be observed and respected, whether under the individualism that now prevails or under the true system of socialism comprehended in the gospel plan; that is, in the order of stewardships. The rule of control of property must be maintained or social chaos would be the result. In what is known as "The United Order" among the Latter-day Saints, each stewardship must stand in its own place, and every steward be recognized as holding the control of that which is committed to him for the benefit of the community. And that right must not be infringed, either by the taking or the borrowing without his consent, of that to which he holds the title or possession.

In this connection we now refer to some particular cases: Church funds are held temporarily by men placed in charge of various departments, such as presidents of stakes or wards at

home, and missions, conferences or branches abroad. Such funds as come into their hands are not their's in any sense of the word. They have no right to use them personally or to divert them from the purposes for which they are held, or to lend them to the elders or others who may be in temporary need of them. They are not endowed with this discretionary authority. Money contributed or held in trust must be kept sacred for the purpose to which it is to be devoted, and forwarded to the proper place according to rules and instructions given. All missionaries traveling abroad should understand that the conference offices are not loan offices, nor is the mission treasury a lending concern. Money is sometimes collected and held until a stated time for its transmission to headquarters; meanwhile those who have it in charge have no authority to lend it or expend it for any but the proper purpose. Such funds should be forwarded at the stated time, and it is dangerous as well as wrong to part with it, even though there may be a good prospect for its return. We deem it necessary to impress this upon the minds of conference presidents and clerks, and all other persons to whom funds of the Church or of any organization are entrusted.

A complete and accurate account of all money received and expended should be kept in each conference, and the conference president is required to take oversight of the funds and of the accounts, and not leave them to the discretion or otherwise of the conference clerk. Also, all books, tracts, *Stars*, etc., ordered from the Liverpool Office, should be paid for by the individuals receiving them. This may seem a superfluous remark, but when the fact is understood that large numbers of people have been supplied with the *Millennial Star*, week after week, month after month, and some of them year after year without a settlement, it will be seen that what we have said is necessary.

It is really astounding to find that such gross negligence has been common for years in this regard. Debts by individuals for the *Star* have been allowed to accumulate until the aggregate is a very large sum, and worse still, much of it is uncollectable. People thus in debt have died, or emigrated, or apostatized, and the conference to which they belonged owes the amounts standing against such persons, and must be held responsible for them. We are pleased to note the efforts which are being put forth in some instances to collect what is due, and to make up by donation, or social parties or other means, that which cannot be demanded of the delinquents because they cannot be found. This great debt has been contracted through permitting people to have that which did not belong to them; the fault has been chiefly with those in charge of the *Star* distribution.

Why should people be supplied with this periodical without obtaining payment therefor? If they buy a loaf of bread, or a pound of sugar, or a quart of milk, they have to pay for it; it should be

just the same with the literature which they purchase. It is easy for every *Star* purchaser to pay a penny for each *Star* received, or if it is sent by post to pay for it by the week, or at most by the month. But we hear of people who have received this publication continuously for long periods, yet though bills of account have been sent to them, payment has not been pressed, and they have contracted the habit of receiving the *Stars* and paying no attention to the bills therefor. They are getting something to which they are not entitled. They are permitted to run into debts which they become unable to liquidate. This way of acting must be stopped. "Pay as you go" is a good motto, and it should be adopted in the purchase of the literature of the Church as well as in other business affairs. This is a business matter—it must be attended to on business principles.

Will our brethren please pay attention to these remarks? They are intended for all those whom they will fit. We do not want them passed by, as some suggestions are, without action. We desire a general effort to clear the respective conferences of the debts owing to the Liverpool Office, and that a system shall be inaugurated by which at least monthly settlements shall be made by *Star* purchasers and subscribers. There may be some exceptions to this rule, but they should be rare. Where people can subscribe in advance for the *Star*, this is preferable. Where this is not practicable, and people can be supplied weekly at the meetings or by the missionaries, let the receipt of a *Star* be accompanied by the payment of a penny, and where this is not convenient, let weekly or monthly settlement be the rule. Let the understanding be fully reached that money collected, whether for books, tracts, *Stars*, etc., or for tithing or for fast offerings or for any donations shall be kept sacred and devoted to the purpose intended, and that no one has the right to borrow from them or make loans out of them, and if they do so they are diverging from the straight path, and bordering upon the dangers and the wrongs to which we have drawn attention in this article. Let each individual entrusted with the care of public funds, whether for Church or state or society or association, regard the trust as one requiring the strictest honor and integrity. Act upon the eternal principle of right, and much evil and sorrow and chagrin will be avoided, and righteousness and equity and truth will prevail.

C. W. P.

What the Mormons Believe.—We have a 27-page pamphlet just off the press and ready for distribution, entitled; "What the Mormons Believe," written by Elder Charles W. Penrose. Orders will be filled at the *Millennial Star* office, at eightpence per dozen, five shillings the hundred.

MINUTES OF NOTTINGHAM CONFERENCE.

THE semi-annual conference was held in Cobden Hall, Peachy Street, off Mansfield Road, Nottingham, Sunday, February 27th, 1910. There were present, President Charles W. Penrose, Sister Romania B. Penrose, Elder James E. Works of the Liverpool office, President Daniel W. Grover and twenty-three traveling elders. Meetings commenced by singing, "Come, come ye saints." Invocation by Elder David C. Watson. Singing, "O ye mountains high." The sacrament was administered by Elders Charles R. Welling and William Greenwood.

President Grover welcomed all present, and asked the people to exercise their faith and prayers in behalf of the speakers.

Statistical and labor reports for six months were read and accepted. The general authorities of the Church were presented and unanimously sustained.

Elder J. Hugh C. Woods spoke of the sacrifices the elders were making, and bore testimony of the restoration of the gospel.

Elder Isaac Jacob bore a strong testimony of the latter-day work and reported his labors in the Loughboro' branch, where they had many good saints and investigators. He showed how everyone could get to know the truth of the gospel by doing the will of God.

A quartette, consisting of Elders Daniel W. Grover, David C. Watson, Charles R. Welling, and Charles B. Gunnell sang, "I know that my Redeemer lives."

President Penrose spoke of the organizations of the Church, and showed how each officer in the Church should learn his duties and keep his place, and how men were called to preside. Touched on the operations of the Holy Spirit, and how the ancient prophets spoke as they were led by the same. This is how we obtained the Scriptures, but we want to learn what the Lord has revealed for us in this dispensation. He also spoke of the priesthood being restored, and what a great prophet Joseph Smith was.

Meeting was closed by singing, "Come, O Thou King of Kings." Benediction by Charles B. Gunnell.

The afternoon service commenced at 2:30 p.m. After the singing, prayer was offered by Elder Ezra O. Smith.

Elder James E. Works bore a strong testimony to the truth of the latter-day work and spoke of the general apostasy from the true Church of Christ.

Elder Alban T. Clawson reported the Derby branch in a flourishing condition, showed how the same spirit was had among the Latter-day Saints everywhere, and bore his testimony.

A solo entitled, "Light in the Darkness," was sung by Miss Fannie Pinder.

Sister Romania B. Penrose spoke of the duties of the women of the Relief Society, advised the members to study the gospel,

teach it to the children and do all they could to promulgate the truth. She told of the revelations of God to the Prophet Joseph Smith, and how the work of the Lord was progressing.

Miss Oliver sang the solo, "Father of Lights."

President Penrose spoke of the good existing in Christendom, and of the charitable institutions established, and said that just as much good as they do just so far they are following the teachings and spirit of Christ, and will have credit for all the good they do, as it is from God. He also spoke of the mission of Jesus Christ and the principles He taught comprehended in the gospel, and of the treasures God has in store for those who are faithful.

The closing hymn was sung, "We thank Thee, O God for a Prophet." Benediction by President Daniel W. Grover.

Evening meeting commenced at 6:30, and after singing and prayer, which was offered by Elder John H. Barker, a quartette, "Great God attend," was sung. The voices were Elders David C. Watson, Charles B. Gunnell, Misses Pinder and Oliver.

Elder William W. Howard reported the Leicester branch as being in a good condition, he had learned to love the people there, and his testimony of the gospel grows stronger day by day. He showed how people must work if they expect salvation.

Elder Frank Meads of the Manchester conference was pleased to visit Nottingham as he had relatives here and here is where his parents came from. Spoke of the strictness with which Joseph Smith observed the teachings of Christ.

President C. W. Penrose spoke of the kind of people the Latter-day Saints are in Utah and of their teaching of purity and virtue to their children. Said we should conquer the lusts of the flesh and raise men to a higher plane. He spoke of the marriage for time and that for eternity, and showed the difference between them. He gave some valuable instructions to the elders, and said it was their mission to call men to repentance, and keep themselves pure and unspotted from the sins of the world.

All the people present enjoyed the remarks of the speakers very much, both members and non-members, as we had a good enjoyable time, and those attending could not help but partake of the spirit that was manifest during the whole of the conference. Friends remarked that they had never heard such powerful sermons before in their lives. The hall was crowded at the evening meeting.

The Elders' Quartette sang, "God be with you till we meet again."

The closing prayer was offered by Elder Francis W. Brown.

President Penrose met with the elders of this conference Saturday, February 27th, 1910, in Priesthood meeting, at 3 p.m., and heard them report their labors, and he gave good counsel and advice to them. Many questions were asked by the elders and answered by President Penrose.

FRANCIS W. BROWN, Clerk of Conference.

SPECIAL MEETINGS.

ON Monday, February 28th, 1910, President C. W. Penrose, Sister Romania B. Penrose and President Daniel W. Grover went over to the Derby branch (Nottingham conference) and organized a Relief Society in a meeting at 3 p.m., when the following were set apart under the hands of President C. W. Penrose, President Daniel W. Grover and Elder Alban T. Clawson: Elizabeth Bradley as president, Annie E. Levy as first counselor, Alice Wathall as second counselor, Charlotte Orme as secretary and Sarah E. Bradley as treasurer.

The ladies were addressed by Sister Romania B. Penrose about their duties and work, and President Penrose also gave them good counsel and advice.

In the evening at 7:15 district meeting was held in the St. James's Hall, Derby, President Daniel W. Grover presiding. President C. W. Penrose and twelve of the traveling elders were present, with a large number of saints and friends.

Meeting was opened by singing, "Redeemer of Israel," and prayer by Elder Charles R. Welling. Singing, "An Angel from on High." President Grover welcomed all present, and invoked the blessings of the Lord upon the meeting. Elder Alban T. Clawson spoke of the revelations of God through Jesus Christ in this dispensation, and how the saints were persecuted; he also showed how they were fulfilling the predictions of the ancient prophets. He proved the fallacy of the doctrine of belief alone as sufficient for salvation, and how we must keep the commandments of God if we desire to dwell in our Father's presence.

Miss Charlotte Orme rendered a beautiful solo entitled, "In His Steps."

President Penrose spoke of the message that the elders had to bear to the world, and of the necessity of revelation in the present age. Argued that if the Church of Christ had continued upon the earth there would not be so many contending sects in Christendom. He said good existed in all denominations, but they were also divided by error. Truth cannot conflict with itself. Advised the people to read the New Testament and see what kind of a church Christ organized and the kind of officers and doctrines and gifts it had; referred to Paul's writings to the Ephesian and Corinthian saints in regard to these things. He told of the restoration of the priesthood, principles, gifts and spirit in this the dispensation of the fulness of times. Spoke of the Book of Mormon and related what it contained, in brief, exhorted the saints to be true to their covenants and go on to perfection.

The meeting was brought to a close with a song by the Elders' Quartette.

Benediction by Elder David C. Watson.

FRANCIS W. BROWN, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home to-day per s.s. *Canada*: From Great Britain—William Nibley, Thomas William Duce, Thomas L. Hatch, George H. Davis, E. Gilbert. From Switzerland and Germany—Edwin L. Murphy. From Scandinavia—George W. Christopherson, Orson A. Garff, James O. Petersen, Isaac A. Jensen. With the company were thirty-one emigrants in charge of Elders George H. Davis, William Nibley, and George W. Christopherson.

President Andrew Jenson Lecturing.—President Andrew Jenson of the Scandinavian Mission has arranged a tour of Denmark and Norway to occupy about three weeks, during which he will give illustrated lectures, dealing with "Utah and Her People." Several meetings have already been held, at which the attendance was excellent. At one place, which had been poorly advertized, there were only fifty people present, but in other places there were many times that number. At least two places so far report an attendance of upwards of five hundred.

District Meetings.—A district meeting was held at "Deseret," High Road, South Tottenham, London, N., February 20th, 1910, President Don C. Rushton presiding. Twenty-four traveling elders and a good representation of Saints and friends were in attendance. At the afternoon meeting, which commenced at 2:30, all the general and local officers were unanimously sustained, and favorable reports were given by the elders laboring in the various branches of the district. Francis Beer, of the Stratford branch rendered a sacred solo, and President Rushton gave an interesting and instructive address. The evening meeting commenced at 6:30. Able addresses were given by Elders John C. Tuddenham and J. T. Hammond, Jr.

Successful Socials.—A very successful social was held at Leeds (Leeds conference) on Wednesday, February 2nd, 1910, in honor of Elder F. H. Chambers, who labored in this branch about eight months, and made many friends in this city. The evening was spent in songs, recitations and games, and a very enjoyable time was had.

A concert was held on the 19th ult. by the Relief Society of the Hyde branch, where, besides songs and recitations, two dialogues, entitled, "Women's Rights," and "The Election of an M. P.," were given by members of the Primitive Methodist choir of Dukinfield. These friends aided the sisters greatly in the conduct of the affair. About one hundred and twenty people were in attendance. Refreshments were served and a general good time had. £2 7s. 0d.

was collected, which will go towards relieving the sufferings of the poor and sick in the branch.

Baptisms.—Elders Lambert and Lindsay report a baptismal service in Lancaster (Liverpool conference), Tuesday night, February 22nd, 1910, at which seven persons were baptised, Elder George H. Lambert officiating.

A baptismal service was held at Portsmouth (London conference), February 19th, 1910, when another soul was initiated into the fold of Christ, the ceremony being performed in the harbor by Elder J. H. Carter.

At Glasgow (Scottish conference) February 26th, in the Gorbals Baths, three persons received the ordinance of baptism at the hands of Elder James A. McMurrin.

At Dundee (Scottish conference) on February 27th, three candidates were baptized by Elder W. W. Buchanan, at the baths. Several friends and investigators were present at the service.

A baptismal service was held at the home of Brother George Andrews, at Yarmouth (Norwich conference) on February 24th, after which one person was baptized in the North Sea by Elder William George Jay.

On Sunday, February 27th, a baptismal service was held at the High Street Turkish Baths, Birmingham (Birmingham conference), when eight converts were baptized by Elders William L. Parry and Lorenzo Sargent. Four were from the Blackheath branch and four from Birmingham branch.

A large crowd of saints and friends attended the baptismal service at the Heeley Baths, Sheffield (Sheffield conference), on the 25th ult., when seven persons were admitted into the Church, Elders Albert J. Hunt, Albert McCann and Hyrum B. Clawson officiating.

On Saturday evening, February 26th, at Gorton, of the Hyde branch (Manchester conference), three members were added to the Church by baptism. Elders Luman G. Taylor and Charles W. Gibbs officiating.

CONTENTS:

Major General Thomas L. Kane	... 129	Minutes of the Nottingham Confer-	
Whence Comes Their Authority?	... 135	ence	... 140
Editorial: A Grave but Common		Special Meetings	... 142
Wrong	... 136	From the Mission Field	... 143

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE,
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN.